B /198 cont./
*171 a combination of bandage and cushion -- is twisted like a rope, in
291 the case of the uluri wearers the narrow bark strip makes possible
841 the stretching over the perineum; in both bases there is provided a
T support pressing against the pubic symphysis, in the former case by
171 means of the little roll, in the latter case by means of the springy
291 triangle. One realizes that it was not cleanliness which prompted
841 the procedure, but the medical attempt to counteract the loss of
blood. These are truly not inventions of modesty, such as aprons or
similar loose hangings.

Fig. 19. Squatting Bakairí.

000 similar loose hangings.

B In the case of the men, the explanation is not so obvious. Here,
*171 too, an attempt has been made to preserve the connection with a
291 causative, primary sense of modesty. The view has been expressed
834 that shame was felt only when the glans of the penis was exposed to
the gaze of others and therefore it alone was covered. Unfortunately,
I did not observe anything that might settle the question directly. I
saw that the people were not ashamed when they gave us their device

/198 cont./

171 291 834 or occasionally took them off, just as a number of Trumaí did not even wear the string, but the penis had always been pushed back so far and the skin was so wrinkled that nothing was visible of the glans. I even believe, perhaps because, without corroborating material, I myself am gazing through the spectacles of civilization, that they would be ashamed to expose the glans to the eyes of another, especially a stranger. Except that I would regard this feeling of modesty as the result of the firmly rooted custom and not as its cause. I find it very strange, however, that a feeling given by temperament should be awakened for only a small anatomical part of an organ which in its function also claims other parts, and I should like to hear of a case having been observed, say, in which a person taken by surprise in a naked state covers himself, not with his hand, but with only two fingers. It should not be forgotten that erections are neither prevented nor concealed by the tying-off. Moreover, there are also [304] circumcised persons who go naked or did.

[113] *Cf. the example of the cacique of Gotera: R. Andree, Ethnographische Parallelen und Vergleiche, new series, Leipzig, 1889, p. 202.

000 And here we have arrived at the point that must be considered above all. We must take into consideration the opposite treatment of the glans, which shortens or cuts open the praeputium. The majority of mankind has given preference to circumcision. Along with Ploss and Andree, ** I am of the opinion that the

** Op. cit., p. 212.

original meaning of circumcision was that of an "operative preparatory act for the sexual function of the man"; "one wants to make the young man at once mature and normal sexually, /199/ with it he is taken into the ranks of marriageable men." Now, if our primitives have decided on the opposite method, they could not have been impelled by an opposite motive, which would be irrational. One may well ask, however, whether their

754 /266 cont./ But in the event the illness had been
755 caused by another sorcerer, it would be necessary to find out first the vehicle of the disease. This might be a small piece of charred wood, a thin cotton thread, or a small piece of bone, tossed from a distance and thus introduced into the patient's body. The sorcerer would suck at the afflicted part, thus withdrawing the cause of the illness.

754 /267/ Our informants could tell us nothing about diseases
[114] caused by omeoto (evil sorcerers) mentioned by Karl von den
[753] Steinen. According to the latter, in order to injure an Indian, a sorcerer would cook in a pot a lizard into whose throat he had previously inserted the skin of the middle finger of a corpse. The agony and death of the lizard were matched simultaneously by the agony and death of the victim. (13)

13. Karl von den Steinen, op. cit., p. 442.

[114] In our opinion, this method hardly seems to be indigenous and
[199] is probably the result of acculturation. However, our informants did not know about it.

756 In order to become a sorcerer, a youth had to undergo
[834] training for a period that lasted from six to 12 months, sub-
[262] mitting to rigorous sexual abstinence and an exclusively vegetal
[784] diet. Throughout the initiation period the candidate remained
[787] uanki, enclosed in the kajoeti. Part of the training, meanwhile, was carried out in distant places, where the novice learned the healing properties of certain roots, as well as the secrets related to the supernatural world. The training ended with the acquisition, on the candidate's part, of a guardian spirit, or iamiira. This acquisition was made during a trance into which the candidate has fallen by means of the ingestion of narcotic substances. After this the new sorcerer had to prove his power, either through small acts such as finding lost objects or by curing a sick person.
[206]